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Clinton, Miss.

THE WORKERS AT REST.

BY MARYANNE FARN NGOMA.

The workers were always busy;
And their heads were bent with care;
On their hearts lay many a burden;
Heavy and hard to bear;
They carried the griefs of others,
And their eyes were often dim;
At they looked on the world's great trouble,
Or joined in a prayerful hymn.

The workers were brave of spirit,
And would not succumb to fear;
They kept at their posts of danger;
Though the days were dark and drear;
Their hearts were strong and patient,
And they lived for truth and right,
And they met their work with courage,
And did it with their might.

The workers were often weary,
And they sometimes sighed for rest,
But the calls of duty were urgent;
And they needs must do their best;

So the loyal-hearted servants,

Worked on from day to day,

And as those who wait for a reward,

Pursued their onward way.

At last to the faithful spirits
Came a whispered word, "Well done,"
And, finding the work was over,

They vanished one by one,

Leaving the tasks to others.

And, ending life's weary quest,

They sought the feet of the Master,

And entered the place of rest.

Of glad in that calm repose
Are the workers who have gone;
They send a thought of pity
To us who still toil on.

Can they think of the burdens we carry..

Nor a shadow dim their smile?

If they spoke they would say, "Take courage,

It is but for a little while."

Who weeps for the labors ended?
The hills were steep that they prest,
But the tedious journey is over.

And now they have won their rest;

So they send us a cheery message,

Though still we are kept in thralldom,

The peace and the joy of Heaven

Will make amends for all

—London World.

Our Pulpit.

FOLLOWING CHRIST TO HEAVEN.

A SHORT SERMON BY J. J. PENNLETON.

Whether I go thou canst not follow me now; but thou shall follow me afterwards. John xii. 30.

The time for Jesus to leave the world was at hand, and he said to his disciples, "Little children, yet a little while am with you. Ye shall seek me, and as I said to the Jews, 'Whither I go ye cannot follow me.' But Jesus said, 'Follow me; so far as we know, did not think it strange that the Jews could not go where Jesus was going; but he did not understand why he could not. The Savior said in the text, 'Thou canst not follow me now; but thou shalt follow me afterwards.' This did not satisfy Peter. He said, 'Lord, why cannot I follow thee now? I will lay down my life for thy sake.' He thought himself ready to follow Jesus anywhere at any time. Let us consider the text: The theme I deduce from it is this: 'Following Christ to Heaven.' Let us—

1. CONTEMPLATE CHRIST IN HEAVEN. In the first verse of this chapter, he refers to his departure "out of this world to the Father." We know where the Father is, for Jesus taught us to say, "Our Father who art in heaven." He said, "And now come I to thee." There are many passages of Scripture which teach that Christ is in heaven. I quote the following: "And it came to pass, while he blessed them, he was parted from them and carried up into heaven." "For Christ is not entered into the holy place made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God himself." "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trumpet of God, and the dead in Christ shall rise first." Luke xxi. 51; Heb. ix. 24; 1 Thess. iv. 16. These Scriptures show that Christ is now in heaven, and that he will remain there till the day of the resurrection, when he will "descend from heaven." Yes, Christ is in heaven. His sorrows are all over. There is to be no repetition of what occurred in Gethsemane, no duplication of the tragedy of Calvary. He, once a sojourner on earth, has found a home in heaven. He is there as the glorified Christ; his presence imparting life, light, blessedness and joy. What a place must heaven be! How beautiful! How attractive! The select locality of the universe. How desirable to go to heaven!

Do you wonder that I have referred to Christ as being in heaven, as if any one doubted it? I have done so because there is a cheerless theory held and taught by some that the saints do not go to heaven when they die, that their disembodied spirits remain elsewhere, to say the least, till the day of the resurrection. Now, Paul desired to be with Christ, and we have seen that Christ is in heaven. He wrote, "Absent from the body and present with the Lord;" and the Lord is in heaven. Away with the unsatisfactory theory, and let every Christian know that so soon as his spirit makes its exit from the body it will be present with the Lord.

II. CHRISTIAN FOLLOW CHRIST TO HEAVEN AFTERWARDS. It would have been more agreeable to Peter to go with him. The Divine arrangement was for him to go afterwards. Think of this word—"afterwards." Peter was to go to heaven after performing immense labor as an apostle, opening the kingdom of God to Jews on Pentecost and to Gentiles in the family of Cornelius, preaching the great salvation in many countries, even until he became an old man. He was to go up to heaven after being scourged by order of the Jewish council, imprisoned, by command of Herod, and stretching forth his hands for another to gird him when the day of martyrdom came. After all this, Peter was to follow

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"follow me," in a literal sense, but when, after his resurrection, he said to Peter, "Follow thou me," and when Paul wrote, "Be followers of me, as I am of Christ." Be followers of God as dear children." There is reference to moral imitation, the copying of character and example. I may therefore say that Christians, in following Christ to heaven, follow him in the sense.

1. Of copying the excellencies of his character. Concerning this character as a whole, I may say it is perfect, and therefore the elements entering into its composition are perfect. Perfect parts are combined into a perfect whole, which of course exhibits the beauty of perfection. Some of the excellencies of the character of Jesus may be summarized as follows:

(a) In his love to God, He said to the Jews, "I honor my Father." He honored him by loving him. We read, "The Father loves the Son," and the love was mutual. The Son loves the Father, loved him before he came to earth, while here, and will love him forever. Now, if we follow Christ to heaven we must love God. We must hearken to the words of Joshua, "Take good heed to yourselves that ye love the Lord your God." There is something radically wrong in the character of any rational creature that does not love God. The character of Christ was perfect, for his love to God was perfect. But do not fix your thoughts exclusively on the divine nature in Christ. He was as truly man as God, and as a man he loved God with all his heart and strength. We must copy him. We are really not fit for earth without love to God in our souls; much less are we fit for heaven. What would we do in heaven without love to God? surely we could not be happy in rendering reluctant ascriptions of praise to a being for whom we had no love. If we would follow Christ to heaven we must love God with supreme affection.

(b) In his loyalty to the truth of God, Christ as a man ever showed a most sacred regard to divine truth as recorded in the Bible. In his temptations in the wilderness, he said, "It is written, and it is written again." How often, in connection with him, did things occur that the Scripture might be fulfilled? There must be a punctilious accomplishment of prophecy, that the truth of God might be vindicated. So loyal was Jesus to the prophetic word of truth that he was willing to suffer death rather than violate it. In his death agony, "I thirst," that the word of prophecy might be proved true. See his appreciation of truth in his prayer for his disciples: "sanctify them through thy truth; thy word is truth." Now, if you would follow Christ to heaven, you must follow him in his loyalty to truth. If you get to heaven it will be because God's word is true. On what can you rely but his word of promise confirmed by his oath, in both of which it is impossible for him to disbelieve? Disbelief to the truth of God breeds every prospect of hell.

The shop-keeper in a neighboring village was converted, and is selling Bibles, and by conversation, spreading the good news. He has invited us to preach in his house, which we will accept this week.

During the past quarter, the members have contributed 41 millions for renting our preaching halls. We have sold 40 Bibles and Testaments and about 50 million worth of religious books and tracts sold and distributed. Nearly every day we see new revelations of the influence of the gospel.

Out influences are working to make the success of the gospel more complete in Brazil. It is generally predicted that the monarch will fall and republican spring

Emperor. A repulsive signifies that the word of prophecy might

be realized that of Church and State a separation of Church and State signifies the equality of all religions, and the liberty of the gospel.

The Minister of Empire has ordered that the image of Christ and the portrait of the Emperor be taken out of all the schools; also, that all the unoccupied cemeteries, churches, colleges, etc., be sold at auction.

The proper separation of Church and State in England and in India will have a good effect here. Civil marriage has been instituted in Peru. Nearly every notice of the Pope brings complaint of lost sessions.

Our Bro. Teixeira's "Three Reasons why I left the Romish Church" having good effect. I have another tract, "How to Pray," ready for press.

Pray for us that we may yet see greater works wrought in the name of the Lord in this great city.

Z. C. TAYLOR.

Bahia, Jan. 29, 1884.

THE MISSION TO THE CHINESE IN SAN FRANCISCO ABANDONED.

BY M. P. LOWREY.

It will soon be generally known that the Home Mission Board of the Southern Baptist Convention has abandoned the work among the Chinese in San Francisco, and it is proper that the people especially interested in it, should once, know the reasons why.

My daughter, Mrs. Sanford, is one of the Missionaries. I have been conversant with the facts, and the abandonment of the work was a surprise to me. I have had correspondence with the Secretary of the Board, and with my daughter, both for and since the action of the Board. Two reasons for this action may be stated: 1st. the paucity of funds. San Francisco is an expensive place to live in. Rents are very high. The rents of houses, rooms, and chapels, are very inferior, not at all suited to the demands of the church and schools, and yet the cost for rent was considerable.

Efforts have been made to rent suitable rooms, which would have cost more, but they could not be obtained, and it seemed that the only chance left, was to go on under these great disadvantages, abandon the mission, or erect new quarters, which have cost, grounds and all, not less than twenty thousand dollars.

As the board could not incur this great expense, it was thought that the large amount annually expended there, under such great disadvantages, could be more judiciously used in some other part of their large field.

This is the only Christian mission in San Francisco, I believe, that is supported by Southern Christians. The Presbyterians and Methodists have prosperous missions there, but they are supported by the Northern branches of these denominations. They both have excellent buildings of their own, and their missions are well supported. The Chinese would naturally have a small opinion of the Baptists, when they compare their poor accommodations with the splendid preparations of the other Christians. But

If circumcision had been abolished at the time of John's preaching, how easy to have given some intimation, for Jews were John's hearers and his subjects of baptism. Would not John or Jesus

have told them that the Law of Second Judicial District of this

Christ to heaven, though he was to write first, "The God of all grace, who hath called us to his eternal glory by Christ Jesus; after that ye have suffered a while, make you perfect, establish, strengthen, settle you."

My brother, my sister, you are to suffer for a while. You are to serve and to suffer. How long, your Lord and Master, not you must decide. After you have spent laborious years, it may be after you have seen the cause of God depressed or triumphant, after you have followed your dearest friends to the grave, after I know not what, you are to go to heaven.

There are things to be done on earth that cannot be done in heaven. For example, we are to defend religion in the face of outward manifestations that "visits the fatherless and widows in their affliction," but there will be no widows and fatherless children in heaven. Do what your Lord requires of you here, and wait till afterwards to follow him to heaven.

It is argued that the day of Pentecost was the time for the establishment of the Gospel Kingdom to avoid the difficulties of John's Baptism being Christ's Baptism and John's baptism set up by Jesus, the same question can be pertinently asked, why did not the Apostles, at Pentecost, declare the abolition of circumcision, as the opportunity was favorable to put all things in place, and, lastly, why was it not done when the circumstances recorded in the 15th chapter of Acts transpired? Then it was still in existence among the Jews, and no announcement declared by the Apostles at that time, so opportunity was missed, why did Paul circumcise Timothy after his Baptism?

It seems unreasonable to expect the abolition of such an important ordinance, one under full assurance for many centuries, and forming a distinguishing feature to the nation, without a single declaration to that effect.

Paul, in his epistles to the Hebrews, presents a very full and complete argument in regard to the abrogation of the Sinaitic system, with its priesthood and sacrifices, calling these, in Galatians, school-master to bring us to Christ, that we might be justified by faith.

What was the use of the law?

It was added because of transgressions, till the seed should come to whom the promise was made."

If the law, with its burdensome rites and ceremonies, are so clearly specified to have been abolished should we not expect some mention of circumcision, if it also has passed away?

We think circumcision still remains in full force, from the fact

and evidences we can gather.

Out influences are working to

make the success of the gospel

more complete in Brazil. It is

generally predicted that the monarch will fall and republican spring

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China.

After the Board had decided to

abandon the mission, Dr. Tichenor wrote Dr. Hartwell a letter from which the following is an extract:

"At the January meeting of the Board, they appointed a committee to consider the financial condition of the Board. That committee reported to an adjourned

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J. B. GAMBRELL, EDITOR.
CLINTON, MISS.
Thursday, March 6, 1884.

Editorial.

IMPORTANT BUSINESS SECTION.

We have determined to open a column of wants. Any teacher wanting a situation, or Trustees wanting a teacher, or any one wanting anything, will insert the advertisement in the *Baptist Record*, 8 times for \$2.50. So much of our time is occupied with correspondence that we adopt this method of saving time and trouble. The advertisement will be limited to 10 lines. The money should be forwarded with the advertisement.

Never forget to write business messages and articles for publication on separate pieces of paper, and the latter on but one side of the paper.

In ordering your paper change give the office to which the paper is to be made, both plainly written.

When you send an offering, count the words and, if there are over 100, send with the copy 2 cents for every additional word. Do not ask us to vary from this rule.

Send money by safe way, and two dollars and 50 cents securely sealed in an envelope at our risk.

The *Baptist Record* and *Advertiser*, will be sent to any address one year for three dollars.

If you do not receive your paper regularly see the postmaster and know what to do if you cannot correct the evil at that end of the line to write to this office and we will help to correct the trouble.

For ten new subscribers and \$20, we will send to any one a copy of Dr. Tupper's History of the Foreign Missions of the Southern Baptist Convention.

Remember that ten new subscribers and \$20 will secure you a copy of Dr. Tupper's History of Foreign Missions of the Southern Baptist Convention. This is a large book which ought to be in the library of every preacher. We have 50 copies to give. About seven have been spoken for already. If you propose to work for a copy send your name at once.

Everyone sending us \$2 during this month and the next, and desiring it, will receive Kendall's pamphlet on the house, advertised elsewhere.

NOTES AND COMMENTS.

I vote for the *Record* to go to New Orleans.—J. R. FARISH.

I guess you may put those books on the shelf for me.—A. J. MILLER.

Bro. Ayer has enrolled 140 students in his Seminary at Jackson this year, and

I hope the brethren over here will work the paper and write for it.—E. H. HENRY.

Bro. G. A. Nunnally, about churches, do not delay answering it right away.

Eld. J. N. Briggs is preaching in the bottoms; he has two appointments now and will have others when the weather is better.

Our mails are in a most abominable condition.—N. L. ROBERTSON, COTTONWOOD, Ia.

It will be better when the roads get dry.

Some of the brethren send for the *Record*, and 25 cents for the *Treasurer* on the House. There is no need of the 25 cents; the book is sent free.

Eld. M. S. Shirke is preaching to the churches at Ocoee, Amite City, La., and Silver Creek, Miss. We expect something from him per shortly.

My circuit this year is on the North boundary of Tishomingo Association, on a straight line.—J. H. TAYLOR.

Let us hear from your straight line.

I think the pastors of all the churches ought to go around and visit each member and try to convert him on the subject of missions? Very good idea.

The Baptists of this country have numbers, a good degree of wealth, intelligence and piety. They need only development, unity and wise direction to do a wonderful work.

I have given up my old field of labor and am employed for all my time by Galilee church, Amite County. We are right on the line of the new railroad, and our future is promising.—E. W. SPENCER.

Bro. F. White, of Natchez, sends \$1.00 for the Monterey Mexico home. We want something in that Baptist meeting house. Any other? Be sure not to send anything unless you think you ought to.

The Byram Church is in course of erection. It will be a nice house, 50 by 30. We need help. Speak for me just a word or so. I expect to hold service in it the 1st Sabbath in April.—J. R. FARISH.

Eld. W. L. Skinner just returned from the bedside of Eld. L. E. Scofield, and that he is very low heart disease. We regret to hear of this aged brother's affliction. LATER—We publish only this week.

Elo. Underwood is one I have never had to ask to renew. He just hands the subscription to the *Record* over to me as promptly as he does his part of my salary. It is good to be pastor of such a Christian.

I have left Louisville, I write this to let you know what I should have done sooner—that the Louisville Association has paid in full, and more, the \$100 asked of her for Foreign Missions. I have Dr. Tupper's receipt for \$112—L. S. FOSTER.

I am very thankful to the Board and to our good brethren in other parts of the State, who are helping us in our field. Please remember that Moss Point church gave their own Pastor, and only ask help to furnish Narragansett with a Pastor.—V. A. DEXE.

The Florida Baptist Witness, is on our table. It is small, neat and good. We can wish it success with no great hope that the wish will be fulfilled. Florida is a small State, not densely populated, and altogether, it is a hard State to publish a paper in. We say this honestly, and the more readily because we have no eye on that State. Baptists should discourage weak attempts to publish papers.

baptized 53,000 believers, and the churches under their care have a present membership of 55,000 persons. The annual income of the College is \$5,000.

In a recent speech before the New England Society, of New York, Hon. Wm. M. Evans said: "I have seen what I never expected to see in a country like this—a new band of LL. D's—a League of Liquor Dealers that are going to determine what shall be the law and what the methods as between temperance and intemperance in this country." ALABAMA BAPTIST.

Our church, (Union of Cold Water Association) is in a good spiritual condition; have 111 members; have about paid up our pastor and have nearly collected our pledge to Associational Missions.—P. W. LANIER, Bro. Lanier and his wife awake pastor, Eld. Legge are putting the *Record* into the families of that old church, and, so they are carrying the work evenly. Write us the news, brother, now and then.

Bro. A. S. Baugh of Polkville, Smith County, Miss., sends a list, and writes: "We

WITH A COMMENT.

Dr. Galloway, of the N. O. Advocate, quotes from the *Record* as follows:

Methodists hold, in short, that salvation is a co-operative work, a part being of man and a part of God. Regeneration is not a "sovereign act of God," but a co-operative work. Baptists have written many foolish things beyond question, but we never knew any fully equal to supposing that a man could co-operate in his own creation, for it is said we are created *in Christ Jesus*. Again, we are "born of God," "the Spirit." Theological folly has reached its greatest height when men are represented as co-operating with God in their own birth! When men are seen to be their own fathers, such ideas may be tolerated outside an insane asylum."

Upon this he comments in this style:

Nothing is gained by unfair or extreme statement. It has little effect in convincing an opponent, and puts dangerous weapons in the hands of unskilled friends. Here the Baptist editor defines the Methodist position on "regeneration" and "salvation," and then pronounces it the "height" of "theological folly," but that such ideas are not to be tolerated "outside an insane asylum." We humbly submit that such a characterization of a large body of Christians, of equal piety with the editor of his church, and as zealous in good works, is more than courteous. But if all who subscribe to the Arminian theory of salvation are only fit for the wards of an asylum, the question is where will they find a room and who are enough to put them in? Surely our Baptist brother would not undertake the kind office."

New, let it be born in mind, that we quoted from a Methodist paper, which assumed to give the faith of the Calvinists and Armenians. The co-operative view was set forth as the Methodist doctrine. We take it that the Mississippi Methodist fairly represented its side. It was the Methodist editor, who defined the Methodist position. Dr. and we commented on it. Turn your guns in the right direction.

We are quite willing that our brother should lecture us on manners, if he has the time and disposition; but the great "theological folly" of a man's co-operating with God in his salvation remains, and needs to be rightly characterized. According to this school of Theologians, there is a plan by which a man may help God save him; according to the other school, God has a plan by which *He Himself saves men*: the *Humble* dogma. And he knows nothing of the history of the Baptists, who does not know that such a dogma overturns all our claims, as the regular churches of Christ. It is an extreme and unwarranted position, calculated to do us damage before our enemies; for, if it be true, we cannot defend our history nor even our existence. Who does know that all our mission churches were planted in opposition to the position that the presence of a church is *essential* to valid baptism?

We do not propose to argue the case, but to say that the *Record* favors the custom prevalent among the churches. It is a good one in every way; only let us not elevate a custom into a divine law, and thus saw off the limb between us and the tree.

Dr. Graves' tireless perversions of our positions are to be deplored, not only because they do us harm in places where the *Record* is not read—temporary harm, but because, in the end, they will greatly lessen his influence for good.

There is an inherent sense of justice in the public mind and heart,

which demands, that, when one person assumes to represent an other, he should do it fully and fairly. Partial truth is often worse than positive untruth. We are going to bear with brother Graves.

Maybe he will see a better way after a while.

We quote again:

If the *Record* believes in an unconditional, necessitated salvation, we ask attention to the formulation of his creed: "The sum of all is this; one in twenty (suppose d mankind are elected; nineteen are rejected). The elect shall be saved, do what they will; the reprobate shall be damned, do what they can. Reader, believe this or be damned. Witness my hand, A. T."

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your soul good, but I will not do that; I simply say that enough creature refreshments were left in the pantry to last the pastor's family two months. "Now, don't you believe that 'I could a tab-unfold' and doesn't it do good to know that any poor preacher has been treated thusly?" (Indeed it does.—E.P.)

I realize more than ever the necessity of the Ry-out and am thoroughly "unified." I think, and expect to use my utmost endeavors to increase its circulation. I have earned two copies of Dr. Tupper's Book by raising clubs for the Foreign Mission Society, giving one to a brother minister. But for the cause of the Blessed Master I pledge myself the luxury of working for the RECORD.

We, in this community, are enjoying an extended visit from Sister Caldwell, wife of Rev. S. L. Caldwell, of the Lone Star State. Bro. C. was once pastor of Jackson and other prominent churches in this State, and will be remembered by the readers of the RECORD. Sister Caldwell is spending the time with her mother and brother's family, near Fellowship Church, and we are continually fearing that she may receive "orders" to return to her western home. Her mother, Sister Coleman, is known throughout this part of the State as a Christian of excellent hospitality and liberality, and her home is generally headquarters for Baptist preachers.

Bro. J. A. Snyder has a warm place in the hearts of the people here at Rodney and is highly esteemed as an excellent minister of the Lord Jesus Christ. As he will soon locate in Clinton our loss will be your gain. Any churches convenient to Clinton would do well to secure his services. He was moderator of the Union Association at its last session.

L. S. FOSTER,

The Mexican School Enterprise.

After forty days, spent here in incessant study of the school problem, the following solution has been reached:

1. To organize a Board of Trustees on a constitution setting forth our principle of entire separation of Church and State, and forbidding the acceptance of any gifts or favors from the civil authorities, or the submission to any conditions in conflict with this principle.

2. To accept several valuable donations for school and church purposes, from gentlemen of large means who sympathize with our principles and purposes.

3. To lease a piece of property at Patos, which we refused to accept from the civil government.

4. To buy absolutely the property in this city which the State proposed to donate and to aid us in improving on certain conditions.

5. To secure by purchase a grand unfinished temple for one department of the school, and for the Baptist church of Saltillo.

Thus the Board of Foreign Missions have secured, by purchase and lease, property for church and educational purposes, which, according to the best authorities, is worth \$130,000, for the sum of \$12,000, and an annual rent of \$100. The improvements will cost about \$20,000; and there must be an annual appropriation by the Board of Foreign Missions of about \$3,000, unless an endowment of \$50,000 shall be raised.

That there may be no mistake here on the subject of our position and principles, I have prepared and published a tract, translated into Spanish by a native of Spain, in answer to the question, Who are the Baptists?

The grand sermon on baptism, by Dr. H. H. Tucker—who, on account of domestic affliction left us, deeply regretting it, on the 8th of January—has been put into elegant Spanish, and will do good service.

Gen. A. T. Hawthorne was with us until the 11th of January, and will greatly aid the cause in Texas, by re-producing the good impressions made on his mind by what he saw and heard in Saltillo.

Rev. W. D. Powell, our devoted missionary, to whom the Southern Baptist Convention is indebted for the inauguration of this grand enterprise, begins, at once, his career of the country to collect funds necessary for the completion of this work. It is earnestly desired that the lovers of the cause of Christ may receive our brother cordially and respond to the call of this wonderful providence, according to the measure of its greatness and of its promise to extend the truth over this land of physical beauty and moral darkness, which holds forth its hands to the Baptists of the United States.

A full account of the settlement of this business will be given after my return to Richmond. I shall (D. V.) leave here on the 17th inst.

H. A. TUPPER,
Commissioner B. F. M. of S. B. C.
Saltillo, Mexico, Feb. 14, '84.

Note.—The following abstract of the Commissioner's report, is from the pen of an able member of the Board.

The Corresponding Secretary of the Board of Foreign Missions, has made a visit to Mexico as a commissioner, empowered to negotiate with brethren and friends there for establishing certain schools in the State of Coahuila. He reached Saltillo on the 5th of January, and was detained by various delays, difficulties and complications until the 18th of February. Returning in one week's travel to Richmond, he laid before the Board a full report of his mission and its results, and this report was, on the 26th ultimo, heartily approved. It remains for the brethren who had so liberally pledged their support to this work to forward the money to our treasurer, and let the proposed schools enter at once on their blessed work of elevating the women of Mexico and laying

the foundations for evangelical Christian homes.

The unexpected delays in the work of the commissioner were occasioned first, by the absence of Governor Madero, who suggested the enterprise, and is one of its most earnest and influential supporters, but was detained by other business till January 20th; then by important modifications in the agreement originally made last September, between the Governor and our missionary—modifications which amounted, in fact, to a setting aside of the original contract, and the substitution of another, which reaches the same end by different means; and lastly, by the secret machinations of the priests, who, by threats of excommunication, threw difficulties in the way of acquiring a title to certain property. The six weeks, however, were by no means long. In fact we have reason to thank God for the good providence which gave our commissioner such ample opportunities to examine the field, and consider the difficult and delicate questions with which he had to deal. We trust the solution to which he was thus providentially guided will prove generally satisfactory to the brethren, and will greatly advance the Redeemer's kingdom. He was also enabled to make arrangements for the translation and publication of Dr. H. H. Tucker's sermon on baptism, to prepare and have published by the church, at Saltillo, an excellent little tract in answer to the question, "Who are the Baptists?" which was translated into Spanish by Don Louis Tejada, a native of Castile, now professor of English in the State college; and not least in importance, to confer fully with the newly appointed trustees of Madero Institute, aid them in preparing a constitution and by-laws, and see them fairly started in their responsible duties. But we are anticipating.

The original proposition made to brother Powell, provided for the appointment of trustees, a majority of whom, under Mexican law, must be citizens of that country; the conveyance to these trustees of certain public property for school purposes, and the conduct of schools and orphanages at the fifth Sabbath in March. Temperance—is the outlook encouraging?—Rev. J. W. Sims, Hon. Wiley Saunders.

Missions—Yesterday, to-day and to the end.—Revs. A. H. Booth, W. P. Dorrill.

Woman's sphere in the church—Rev. J. F. Wilson, Hon. D. T. Guyton.

Mississippi College—I, it a factor in our denominational work?—Rev. D. L. Wilson, J. H. Anderson.

Co-operation—Is it desirable?—Rev. H. W. Postwood, J. J. W. Mathis.

Vital Piety—Its necessity and desirability—Revs. V. H. Nelson, N. G. Williams, W. B. Sallis.

A more earnest ministry; the need of the churches—Rev. John Ray, J. E. Hughes.

Ladies' Aid Societies—Their desirability and practicality in certain churches—Rev. J. F. Wilson, Hon. D. T. Guyton.

Essay by Miss Julia Dickens-Woman's work as a Missionary.

Essay by Miss Ida E. Wilson—Why is there a greater interest manifested in the cause of temperance by women than men?"

Essay by Miss Rufie A. Cook.

Introductory sermon, Friday, 11 a. m., by Rev. D. L. Wilson; J. W. Sims, alternate.

Sunday school mass meeting Sabbath morning, 9 a. m.

J. W. Mathis,
J. F. Wilson,
V. H. Nelson,
Committee.

The Ministers', Deacons' and Members' Conference of the Columbus Baptist Association meets at West Point, Miss., at 10 a. m. on Friday before the 5th Sunday in March, 1884.

SUBJECTS TO BE DISCUSSED.

1. Individual responsibility of Christians for the spread of the Gospel.—S. F. Taylor.

2. Lotteries and other games of chance.—W. H. Carroll.

3. The reflex influence of the mission work on the churches.—G. Sellers.

4. Ought every church-member to contribute habitually to the support of the Gospel?—A. E. Atwater.

5. Exegesis, Acts 19: 2-5.—J. H. Buck.

6. Ministerial Education.—J. T. Freeman.

7. Was Mary the Mother of any children besides Jesus?—A. C. Halbert.

8. The agency of prayer in evangelization.—E. King.

9. Exegesis—Mat. 2: 11-12.—W. F. Spragins.

10. Importance of religious periodicals for the young.—R. N. Hall.

11. Duty of pastors to their churches.—R. B. Hughey.

12. Tithes—for general discussion.

Executive Board meeting at 10 a. m., Saturday.

Mission Sermon at 11 a. m., Sunday, by E. E. King.

H. J. VANLANDINGHAM, Secretary.

Receipts for Foreign Missions for Feb. 1884.

Bro. Eli Cagle.....\$ 1.30

Alameda Church.....12.40

W. A. Treadwell.....5.20

Mr. E. Dupre.....10.00

Miss. River Association.....18.00

Gillisburg Baptist Church.....2.40

Bethesda Church (Hinds County).....10.05

Sim Thornton.....2.00

W. H. Hardin.....50

Boggs Chitto Church.....5.00

J. E. Price.....1.00

Dr. A. S. Baugh.....1.00

Cross Roads Church.....5.00

David Ross.....2.00

L. M. Jackson.....12.50

First Bap. Ch. Jackson.....25.50

Boggs Grove Church.....3.00

Ed. H. M. Long.....5.00

Total.....\$122.45

B. H. WHITFIELD, Sec.

*Fifty cents of the above is from a colored Brother, and for Africa.

Senor Cardinas, in an eloquent letter addressed to the Board, estimates that six millions of the population of Mexico are Romanists, most of them through ignorance, others for convenience; one million are evangelicals; three millions have rejected Romanism, but are totally indifferent to any religion. Of the Romanists, he thinks at least four million are women. He thereupon pleads, "In view of this state of things it is evident that this is the time, the emphatic time, to give to Mexico the divine Word, the truths of Christianity. There should be no delay. For these three millions, who have torn themselves from Romanism, will not remain indifferent. They would find a refuge in a Christian temple, they would follow the light of a pure evangelism. And this powerful attraction would draw those who, through fear of anathemas, remain beneath the bondage of Rome. With eyes enlightened by the pure light of the gospel of Christ, they will enshrine under the banner of the Crucified One. Thus the million of evangelicals, of different denominational persuasions, would not be isolated, and could make a powerful and heroic crusade in the cause of true religion."

At every step of its Mexican work the Board has been borne along by the generous enthusiasm of the brethren, and guided, as we humbly trust, by the providence of God and by the Holy Spirit.

Married.

At the residence of Eld. R. A. Whitfield, Faquin, Miss., on Feb. 14th, '84, by Prof. G. Charlton, of Mississippi College, Mr. Charles S. Massey, of Madison County, to Miss Fanina B. Whitfield, of Rankin County.

OBITUARIES.

WILBUR NEWTON FINLEY.

Was born November 22, 1822, and died at the Hotel House in Water Valley, Miss., on Friday 17, 1884. He was a son of one beloved Brother H. L. Finley, of Blue Mountain.

Wilbur has been in a very low state of health since he has measles three years ago. He has not been able to pursue his studies in school, or continue long at a time in any regular business. His older brother being a conductor on the N. O. St. L. & C. R. R., Wilbur took light work with him, and in his less active moments, tramped the mountains, which his uncle was not able to bear, and after 17 days of suffering died. About two years ago the writer conducted an interesting revival of religion here, in which Wilbur made a profession of faith in Christ, and united with the church. During the last few days of his sickness, his mother being called to his bedside, and had the melancholy pleasure of ministering to him to the last. His father being absent on a missionary tour, his mother and his brother and his wife were with him. His mother and brother had all been to heaven.

He was buried in a very simple manner.

W. M. LOWRY.

Blue Mountain, Feb. 2nd, '84.

Elder R. G. Craig, of Memphis, has a card in the Record, and we wish to say that no man stands higher than he for reliability.

Whatever he tells you is true. He is really reliable seeds, and that is a great deal to say. Farmers and gardeners want reliable seed. They cannot afford to make a mis-

take. If you wish anything in the seed line, or any agricultural im-

piments, write to R. G. Craig & Co., Memphis, and rely on what he says.

ANTIDOTE TO MALARIA.

HE FEELS LIKE A NEW MAN.

He has lost his appetite, with constipation, and has been unable to sleep.

He has suffered from a feverish condition.

He has been unable to sleep.

Home Circle.

Conducted by Mrs. J. E. Gambrell

MARCH.

The stormy March is come at last.
With wind, and cloud, and changing skies;
I hear the rushing of the blast,
That through the snowy valley flies.

Ah! passing few are they who speak
Wild, stormy month, in praise of thee;
Yet, though thy winds are loud and bleak,
They are a welcome month to me.

I go to northern lands again
The glad and glorious sun does bring.
And thou hast joined the gentle train,
And wearst the gentle name of Spring.

And in thy reign of blast and storm
Smiles many a long, bright, sunny day,
When the changed winds are soft and warm,
And Heaven puts on the blue of May.

Then sing about the gushing rills,
From winter's durance just set free,
And brightly leaping down the hills,
Begin their journey to the sea.

The year's departing beauty hides,
Of winter storms the sullen threat;
But in thy sternest frown abides
A look of kindly promise yet.

Then bring the hope of those calm skies,
And that soft time of sunny showers
When the wide bloom on earth that lies,
Seems of a brighter world than ours.

—Bryant.

Editorial.

Symmetrical Character.

Nothing is more pleasing to the eye than symmetry of form and harmony in the general contour of features. Many persons profess to be able to read character, almost unerringly, from features, and few doubt the truth of the assertion, that the emotions act as so many chisels in carving the features, deepening here a line and there a dimple; planting here a crow's foot; and ploughing there a wrinkle; if symmetry of form and feature be desirable, how much more so is symmetry of character?

We may lay it down as an axiom: "Each one is the architect of his own character." Day by day, hour by hour, minute by minute, we build away at the one imperishable fabric upon which we work. Slowly we construct that one thing which we take with us from time into eternity. It being true, that we build our characters, is it not possible and profitable, that we build wisely and well, having respect to a symmetrical character?

In order to symmetrical development an equipoise of virtues must be maintained, that is, no one virtue must be cultivated at the expense of another. It may seem a bold assertion, but it is susceptible of proof, that any virtue, carried to excess, becomes a vice. Does any one doubt it? Let him take for instance generosity. No one will refuse it a place in the list of virtues, but it may be carried to such an excess, that it will impinge upon justice, if it does not become dishonesty. Perhaps, every adult reader can just here recall, in memory, some individual, who being naturally generous and admiring that trait of character, exercised it until respect for the rights of others became so blurred with this glamour of liberality that he became liberal with what, properly belonged to others. Again, economy is reckoned one of the cardinal virtues,—in women at least,—but it is to be guarded lest it degenerate into penuriousness. Many a woman has defrauded her servants of a just remuneration for their labor, under the mistaken idea that she was only exercising careful economy.

Truth is the cap-stone in the arch of virtues, and candor is the cement, but one must guard against letting these virtues run into a coarse officious, meddling with what does not concern him.

We were present in a little company some years ago, and the conversation was about "mouths as indices of character." A lively girl said "I do not consider myself competent to read character by the mouth, I might make a mistake, but I know when a mouth looks sweet and kind." Miss B.—"My mouth is as tempting as a cherry." A lady of uncertain age said, "you are the last in the world who ought to say anything about mouths, for you have one of the ugliest mouths it was ever my fortune to see." Of course, an unpleasant pause ensued, the lively girl reddened, and every one felt uncomfortable, except, perhaps, the acetic lady, who confided, "I always was truthful and candid every where." Was her "truth and candor," in that instance, worthy a place among virtues?

It is the duty of every one to cultivate an agreeable disposition, and Solomon was right, when he said:—"Pleasant words are as an honeycomb, sweet to the soul, and health to the bones." But a desire to be agreeable and speak pleasant words may, and does, at times lead to a deviation from the truth. This virtue, therefore, is to be guarded.

Firmness is an important element in character, and it is not too much to say, that it is indispensable, in the formation of any character possessing worth or excellence; yet it may, in its upright, down-

right perpendicularity become stubborness, and then it can hardly be called a virtue.

Tractability and docility are virtues (in the young certainly, and also, in those who do not get too old and too wise to learn,) but they need the resisting force of firmness to prevent them from becoming the flood-gates, through which a rushing tide of evil habits may pour.

Persons of maturer years may array the sterner virtues on one side, and the milder ones on the other, and strive to pair them, as God has,—making one the check of the other; but children can not reason thus, hence it is an important part of the duty of parents and teachers to set these things in such array before the young, that their importance shall be felt and then to aid, as far as possible, in this symmetrical development. Of course, we recognize the fact that there has been, but one perfect character, but one of whom it might be written "altogether lovely and the chiefest among ten thousand;" but that one furnished a pattern and the study of that pattern will prove the greatest aid to all character builders.

M. T. G.

Selected.

White Hands.

It was the evening before the Commencement at Mount Pleasant Seminary. Six young ladies of the graduating class were gathered around the window over-looking the pleasant grounds, and talking eagerly about the future. Their plans were various, reaching onward with no thought of grief or sorrow. Wealth, admiration, fame, were among the attainable. Music and art would each have its devotee. One would continue her studies at a higher institution; another would become the mistress of a beautiful home.

One had not spoken, and when the question, a second time, was asked impatiently, "Louisa, what are your plans?" her answer was eagerly awaited. "I shall help my mother," said Louise. "Oh, oh, we all mean to do that, of course," said one, "but what plans have you?" You can't mean just to stay at home in a poky way and not try to do anything?" "girls," said Louise. "I do mean to do just that; for the present, at least, my business shall be to help my mother in any way that is possible for me to help her."

A glance at the puzzled faces around her, and she continued: "Well I open my heart to you a bit and let you read a sad page from it. You remember Stella Morton? You remember that I once visited her during vacation? Her home was very pleasant, and a large family of brothers and sisters made the days pass merrily. Our pleasures kept us so much out of doors that we saw little of Mrs. Morton—a delicate, quiet lady, ready to bestow sympathy when needed. I noticed that the girls were not so tidy and helpful about the house as I had been taught to be, but as I did not see who supplied all deficiencies, I thought little about it. One day a picnic had been planned, and I heard the girls impatiently complaining upon the illness of the one servant, as it threw upon them some disagreeable household duties. How Mrs. Morton ever accomplished the delicious lunch we ate that day, only such over-worked mothers can explain; the little assistance given by Stella and Alice must have been most unsatisfactory.

"We returned by moonlight, so tired that we went to our rooms without seeing any one, if, indeed, any one was up at that hour. By and by—I don't know how long we had slept—a frightened voice called Stella, who shared my room, and soon all knew that gentle tired Mrs. Morton was alarmingly ill. At sunrise she was gone, without hearing the voices so full of love and sorrow. Girls, I can't describe Stella's grief; she placed her own delicate hand beside the thin, tool-stained dead one, and said, "See, Louise, at what a cost mine is so fair; and I have been vain of my white hands." She kissed the cold fingers again and again.

"One day I found Stella at her mother's work-table holding up some unfinished piece, evidently left in haste. "Louise," she said, "mother asked me to do this, and I really meant to; oh, why didn't I do it at once?"

"You can understand what an impression all this made upon me, and when, a few days later, I was called home by the illness of my own mother, the feeling was intensified. Mother was very ill, and as hope grew fainter, my distress was hardly less than Stella's. One night, when my sister and I were too anxious to sleep, I told her about Stella, and we then pledged ourselves to take from mother every possible care, and to make our home our first object. Mother's illness made it seem more natural, yet it may, in its upright, down-

moved on so smoothly that I really think she regained her health more quickly. All the mending and sewing were done promptly under her direction, and we always silenced her by saying, we liked to do it. She seldom knows what is preparing for tea or breakfast; we beg her not to enquire, for we know that she enjoys little surprises. The boys and the dear baby are better and happier for having so much of her time and attention.

"Last Summer I visited Stella again. She is the light of the home. Only for the discipline I have passed through could I understand how she was able to accomplish so much. Her hands were not fair and delicate, but I thought them more beautiful. Why, girls, I never see a pretty hand now without wondering if it has a right to be fair and white. So I am going home to help mother; I shall be happy because I know it is my duty."

As Louise finished speaking the retiring bell sounded. Not a word was spoken, but the kiss that each bestowed upon the flushed face of the earnest speaker told of the impression her words had made. Those mothers alone can tell whether the influence was lasting.—Congregationalist.

Both Sides.

What a tedious prayer meeting!

said John Brent to his wife at half-past eight one recent Thursday evening. "I'm glad to get back to my own little cheerful fireside. The minister's remarks were long as the moral law. Deacon Paul went over the same ground with a few prosy veriations. Mr. Langdon stammered and blundered till it was a relief when he sat down. Mrs. Childs said the same thing she has said for the last twenty-five years; at least I suppose she did, I couldn't hear it all. Mrs. Brown uttered a few prim, stiff words, just as though she thought she must. The young church-members kept up a continual silence. The songs were the same old draggy ones, sung helterskelter, anywhere without any soul or music to them. The pauses were the most frequent part of the meeting, and I believe on my soul they were the most impressive. If we are to have a prayer-meeting, why not have one? I don't like so much talk."

"Now, John," said Mrs. Brent, "now differently we look at things! I thought it was one of the best prayer-meetings I ever attended. The minister's talk was just what I needed. I had been worried all the week, and what he told us about trusting in God in little things fitted my case. I was sorry when he closed his Bible and said, 'The meeting is open for others.'

"Deacon Paul's remarks on the same subject interested me exceedingly; for I knew he had many trials and could speak from experience. As to Bro. Langdon, he seemed so much in earnest that I did not notice whether he blundered or not. I was thinking of my own short-comings.

"The songs were old to be sure,

but for that very reason they touched my heart. I never enjoyed singing 'He leadeth me' as I did tonight. Perhaps I helped to make it 'draggy,' but the music was in my soul, for all that. As to the young people, I never saw them so attentive and quiet. Many of them repeated verses which seemed to me very fitting. One of them told me after church that he had decided this night to become a Christian. Oh, it has been a good meet ing to me!"—Golden Rule.

Tom's Gold-Dust.

"That boy knows how to take care of his Gold-Dust," said Tom's Uncle often to himself, and sometimes aloud.

Tom went to College, and every account they heard of him was going ahead, laying a solid foundation for the future.

"Certainly," said his Uncle; "that boy, I tell you, knows how to take care of his Gold-Dust."

"Gold-dust?" Where did Tom get Gold-Dust? He was a poor boy. He had not been to California. He never was a miner. Where did he get Gold-Dust? Ah! he has seconds and minutes, and these are the Gold-Dust of time—speaks and particles of time, which boys and girls and grown up people are apt to waste and throw away. Tom knew their value. His father, our minister, had taught him that every spock and particle of time was worth its weight in gold, and his son took care of them as if they were. Take care of your Gold-Dust!

You boys mean well, but do not be rude and coarse in your conduct towards other boys. Almost before you know it each will be a man dealing with other men, and then if your manners are not improved, they will say you are no gentleman.

Try to frequent the company of your betters in books and life. That is the most wholesome society.

THE TRIPLE PLEDGE.

We will not buy,
We will not make,
We will not use,
We will not take,
Wine, cider, beer,
Rum, whisky, gin;
Because they lead
Mankind to sin.
We will not smoke
The smoker's pipe,
Those little things
Called cigarettes.
We will not chew,
We will not snuff
Or waste our time
In playing puff.
We will not curse,
Though many dare
Open their lips
To curse and swear.
Our words shall be
Both pure and plain;
We will not take
God's name in vain.

—Sign.

MY PRAYER.

Being perplexed I say,
"Lord, make it right.
Night is as day to thee,
Darkness is light.
I am afraid to touch
Things that involve so much,
My trembling hand may shake,
My skillless hand may break;
I shall make no misake."
Being in doubt, I say,
"Lord, make it plain.
Which is the true, safe way?
Which wold b' gain?"
I am not wise to know,
Nor sure of foot to go;
My blind eyes can see
What is so clear to thee.
Lord, make it clear to me."

—Baptist Week.

Happiness.

Make it a rule, and pray to God to help you to keep it, never, possible to lie down at night without being able to say: "I have made one human being at least wiser, or a little better, today." You will find it easier than you think, and pleasanter. Ease, because if you wish to do God's work, God will surely find you to do; and pleasure, because in return for the little trouble it may cost you, or the little choking of foolish, vulgar pride it may cost you, you will have a peace of mind, a quiet of temper, a cheerfulness and hopefulness about yourself and all around you, such as you never felt before; and ever and above that, if you look for reward in the life to come, to reward this; what we have to hope for in the life to come is to enter into the joy of our Lord. And how difficult that joy, but by humbling himself, and taking the form of a slave, and coming, not to be ministered to, but to minister, and to give his whole life, even to the death upon the cross, a ransom for many. Be sure that unless you take up this cross you will never share his crown; be sure that unless you follow in his footsteps you will never reach the place where he is.

If you wish to enter into the joy of your Lord, be sure that his joy is now, as it was in Jades of gold, over every sinner that repents, every mourner that is comforted, every hungry mouth that is fed, every poor soul sick or in prison, who is visited. When she recovered her senses she was asked: "Why did you do this? You were in no danger of want."

"No, I have money enough. But I had five children once—four boys and a girl. They all went away, all went away. They have not wanted me to visit them, and they do not write to me. I have waited for years and they do not come back. Folks tell me they are doing well, and were fine gentlemen and ladies; but they have forgotten their old mother. I was so lonesome that my head got queer. Indeed, gentlemen, I tried to do all I could for my little children; but when they grew up they were tired of me."

No word of ours can add to the force of these two chapters of actual life. Very few sons and daughters are as guilty as these, but how few are wholly free from guilt? Many a woman who would not take the life of the poorest living creature kills the soul of those that love them best, by years of passive cold forgetfulness and neglect.—Youth's Companion.

Too many girls find excuse to leave their homes pleasant evenings, and no sooner are they out of sight of the parental domicile than they meet a girl-friend and saunter forth in the expectation of getting a beau," or having what they call an "innocent flirtation," and they are rarely disappointed in accomplishing the one or the other. But the chances are that the flirtation will not be innocent. It will begin by being bold and unmaidenly, and the girls participating in it may or may not realize their danger. That they are acquainted with the character of the young men so frequently met there in little doubt; otherwise they would avoid their society, unless they were determined on their own ruin. The fault of this system of street flirtation and evening appointments lies, to a great extent, with the parents, who should know where and with whom their girls spend their leisure hours. Any young girl who will attract the attention and make the acquaintance of a strange young man on the promenade exposes herself to deadly insult. She may be strong enough to resist evil; but it is a strength which, in such a case, is hardly a virtue. The indecency of such a state, the unpleasant results to which it may lead and the impropriety of acquaintance begun on a street corner between two young people of opposite sex must be plainly understood by every girl in the land.

For the approaching great festival of Mardi Gras at New Orleans, February 26th, the Illinois Central railroad will make a rate of \$6.40 from Jackson, Miss., to New Orleans and return. Sale of tickets to commence February 10th, and continue until the 26th inclusive good to return until March 3rd.

BAPTIST HERALD is also highly prized, simply as a Baptist denominational paper.

Address: J. B. LIND, Houston, Tex.

—Oct. 8.—tf.

Preparation of Whitewash.

The time for Spring-cleaning is at hand and it may be some help to give this recipe from the Journal of Chemistry:

Whitewash is one of the most valuable articles in the world, when properly applied. It not only prevents the decay of wood, but conduces greatly to the healthfulness of all buildings, whether of wood or stone. Out buildings and fences, when not painted, should be supplied one or twice a year with a good coat of whitewash, which should be prepared in the following way: Take a clean water-tight barrel, or other suitable cask, and put into it a half bushel of lime. Slake it by pouring water over it boiling hot, and in sufficient quantity to cover it five inches, and stir it briskly until thoroughly slaked. When the slaking has been thoroughly effected, dissolve in water and add two pounds of sulphate of zinc and one of common salt; these will cause the wash to harden, and prevent its cracking, which gives an unseemly appearance to the work. If desirable, a beautiful cream color may be communicated to the above wash, by adding three pounds of ochre or a good pearl or lead color, by the addition of lamp, vine, or ivory black.

For fawn color, add four pounds of umber, Turkish or American (the latter is the cheapest,) one pound of Indian red, one pound of common lampblack. For common stone color, add four pounds of raw umber, and two pounds of lamp black. This wash may be applied with a common whitewash brush, and will be found superior both in appearance and durability to the common whitewash.

Sharper Than a Serpent's Tooth.

A week or two ago a young man, belonging to an influential, honorable family, cheated a couple of business firms in a great Western city, by false representations, out of a couple of hundred thousand dollars. The matter was brought before his father, an old man of stern integrity. The young man was his only child.

"Gentlemen, I can do nothing," he said, "I have paid nearly half a million dollars already to make up sums which he has embezzled. He has brought me to beggary. The law must take its course. He turned away. The road between him and death was short, and it would be dark and hard.

On the same week an elderly woman was seen to throw herself into St. Mungo's River, near Philadelphia. She was rescued without difficulty. She held in her hand a sachet containing gold, notes, and bank-books representing several thousand dollars. When she recovered her senses she was asked: "Why did you do this? You were in no danger of want."

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THE TEXAS BAPTIST HERALD.

HOUSTON, TEXAS.

Many people in the older Southern States want to know what the BAPTIST HERALD will bring them.